CATHOLIC · ACTION ·

Vol. XXIX, No. 1

January, 1947

THE DISPLACED PERSON AND THE EXPELLEE IN GERMANY

REV. RICHARD A. FLYNN

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PRESENTATION
CATECHISM AND CATHOLIC ACTION
I SAW THEIR NEED
CATHOLIC PRESS–DIVINING ROD
PRAGUE POSTSCRIPT
WHAT'S THE MATTER WITH FATHER

40215

Holy Father's Christmas Message

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

Price: 30c

V.29
1947

FAITH SERVICE

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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and* CATHOLIC ACTION, *monthly publication,* N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 7,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors three weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the American Broadcasting Company's Network, and the Catholic program in the "Faith in Our Time" series on the Mutual Broadcasting System—and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic Organization and individual.

CATHOLIC ACTION published monthly by the National Catholic Welfare Conference. Entered as second-class matter at the post office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

Publication, Editorial and Executive Offices
1312 Massachusetts Ave., N.W.
WASHINGTON 5, D. C.

Subscription Rates
$3.00 per year; $3.25 outside the United States. Make checks or postal money orders payable to CATHOLIC ACTION

CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

Monthly Publication of the

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXIX, No. 1 JANUARY, 1947

OUR COMMON CATHOLIC INTERESTS

AS usual at this blessed Christmas season, Our Holy Father, Pope Pius XII, has addressed to the world a discourse in which he points out the most immediate fundamental factors underlying a conclusion of the longed-for peace of the world.

Holy Father's Plea for Speedy Peace

"It is . . . only the spirit of charity, the sacred duty of Our Apostolic Office, that prompts Us to speak today, the eve of the Holy Nativity," says Our Holy Father. "This alone induces Us to address the entire world, and to use the waves of the air to carry to the extremity of the earth the expression of Our anxieties and fears, of Our prayers and most ardent hopes, confident that many noble and understanding hearts, even outside the Catholic Communion, will hear Our appeal and will lend Us their efficacious collaboration. . . .

"It was indeed to be feared, considering the ruinous and confused condition in which the cruel conflict left the world, that the path from the end of the war to the conclusion of the peace would be long and painful. But at present we are witnessing its continuation without being able to foresee—despite some notable progress at last made—how or when it will be terminated. . . .

"Humanity wants to be able to hope again!" said His Holiness. "Let the year that is now coming to an end be the last year of vain and fruitless expectancy; let the new year see the peace a reality."

The text of this 1946 Christmas Message, so full of wisdom and understanding, is available to our readers on pages 21-23 of this magazine.

JUST shortly before the Feast of Christmas the Holy Father gave expression over the radio on a totally different matter—in appreciation of a tremendous public demonstration of the Catholics of Rome, made in repudiation of attacks by the anticlerical press against the Catholic Church and the Pontiff himself.

Pope Pius Speaks to Christians of Rome

"You have come," said the Holy Father, "to testify to your nation and to the entire Christian world that you feel yourselves tightly bound to the See of Peter, and you have come with Catholic traditions of your native city, traditions that conquer and win out over all threats and all hostility, all hesitation and all tests.

"With sorrow and with indignation you see the sacred character of Rome — of this holy place which serves, by Divine disposition, as the See of the Vicar of Christ—besmirched in ignominy and besmeared with mud by impious unbelievers in God, by profaners of things Divine, by idolators of the senses.

"But today it presents itself here before you in all its splendor, in its undiminished and inviolable beauty. Perhaps never before has the mission of Rome been greater, more beneficent and more indispensable than at the present hour.

"Rome extends its spiritual empire over the world, which mysteriously cloaks itself with Rome's light. . . . "

The DISPLACED PERSON and the EXPELLEE in GERMANY

Rev. Richard A. Flynn
Former Field Director
War Relief Services—N.C.W.C. in Germany

THE problem of the displaced and of the expelled has reached such gigantic proportions in Germany that the estimated figures rise to millions of human beings. The end of the war, instead of leaving the United Nations with the comparatively small problem of providing permanent residence, through repatriation or resettlement in a new country, for the 735,000 at present in DP camps and for the estimated 1,000,000 outside of camps in Europe, has witnessed a phenomenal expansion of the problem. The tracing of new lines on a politician's map has uprooted millions whose heritage was firmly established in the various lands prior to the time the original settlers arrived in America.

The Displaced Person has been defined as "Those persons who have been displaced from their countries of nationality, refuge, or residence since the outbreak of World War I, by reason of war, revolutions, their aftermath, or the political situations that gave rise to war or revolution; and including those ex-enemy nationals not displaced from their countries of nationality, refuge or residence who have been persecuted by the enemy because of race, religion, or activities in favor of the United Nations." Those who live in Displaced Persons camps in Germany, principally the Poles and the Balts, might be called the sorry "elite." At least they have food, supplied by the army, at least they have shelter, even if the shelter may have been a former concentration camp, a requisitioned army barrack, a series of hastily flung together shacks, at least they are clothed. We must not blind ourselves, however, to the inescapable reality that twenty-five months or more of United Nations "institutional living" is not too far in advance of the "institutional living" afforded to these same groups when they served as slave labor for the Nazi regime except for the fact that now they are not forced to work. Prisoners of War still continue to enjoy certain amenities never permitted to the Displaced Person. International convention, of course, required this type of maintenance. Yet, is it not a sorry commentary that those nationals who contributed in an enviable degree to the successful Allied prosecution of the war are now faced with the gloomy outlook on future living subordinate to the level enjoyed by our former enemy Prisoners of War? The final disposition of these DP's is the great unsolved mystery in Europe today.

Outside of the official category of Displaced Persons there are millions of homeless Germans who roam from city to city seeking work and adding to the general instability of the country. But the gravest problem that has been added to the German scene, that modern ruined tower of Babel, is the expellees, the "Volksdeutsche." From the borderland of Czechoslovakia, known as Sudetenland, from upper Silesia, from Romania, Yugoslavia, and Hungary and other countries of eastern Europe, the Volksdeutsche—anyone of remote German ancestry or who spoke German—were expelled from their homelands and dumped into a Germany already thoroughly crippled and hungry and chaotic and unable to take care of its own. They were uprooted without choice, put into box cars or sent onto the roads with their possessions; but some of them did not mind—they thought perhaps their ties of language and tradition would be strong enough to bridge the gap of generations away from the original homeland. It was not. They were alien and unwanted. They had to be housed and fed and clothed on Germany's already bare-existence economy. Rooms were requisitioned and assigned by the Burgomeisters, whole families crowding into one or two rooms, pushing the Germans into corners of their own houses that had not been requisitioned already for the occupying armies. They receive the same ration as native Germans—set theoretically at 1,550 calories—but according to recent reports, food riots are imminent through the Ruhr district and up into Hamburg. The barter system, long a medium of exchange throughout postwar Europe, has been legitimatized and glorified with the accolade of approval and aid from the American Army. In Berlin and in Frankfurt barter markets have been established. Germans line up with possessions under their arms. Army appraisers place points on objects that might be almost valueless except for the fact that they are

some cherished family possessions, silver, china, household furniture, jewelry—anything that can be exchanged for some basic necessity. G.I.'s produce their "blue seal" cigarettes, candy and trinkets which are likewise appraised and points given. With these scrip points, this highly refined system of looting goes on. This in no way replaces the familiar sight of alert children and adults ducking to the sidewalks and gutters for cigarette butts; or, using cigarettes as a bribe or a commission, it is not frequently that one sees Germans smoking—there are too many valuable uses to which a single cigarette can be put. The gigantic proportions of the problems in Germany today are almost beyond the scope of the imagination.

Shortly after the end of the war, War Relief Services-N.C.W.C. instituted a morale service in the spiritual, recreational, educational, and occupational fields in Displaced Persons camps located in the French, British and American zones of Germany. All the materials supplied are intended for the community use of the people in or out of camps, regardless of race, nationality or creed. In April, 1946, War Relief Services-N.C.W.C., as part of the fifteen licensed agencies joined under the name of CRALOG (Council of Relief Agencies Licensed for Operation in Germany) began a program for civilian relief in Germany. This operation was expanded a few months later to the British and the French zones. Since there was no budget for relief in Germany under the fund arrangements set up by the National War Fund, special appeals to the American people financed this work.

At the end of this year UNRRA, which was responsible for the administration of the DP camps, ceases to function. No substitute organization has yet been definitely organized to replace UNRRA. The National War Fund from which War Relief Services has received the major portion of its administrative funds also goes out of existence. The Intergovernmental Committee for Refugees is limited to definite categories of refugees. Private agencies, Catholic, Jewish, Protestant and non-sectarian, are simply unable to cope with the needs that have increased so staggeringly since the end of the war. No governmental or intergovernmental agency has authority to aid the millions of the German population evacuated into Germany from former eastern territories of Germany, from the Sudetenland and other territories of eastern Europe.

The problem in Germany with its complexities and its needs equals or surpasses the problems of any country in Europe. This does not mean, however, that other afflicted spots in Europe or the Far East can be reduced or neglected; it does mean that the present scope of relief programs must be increased to alleviate in some small measure the terrible need. Food, clothing, shelter, the simplest and most necessary medical supplies—the very minimum with which to maintain life—are imperative.

The programs in 48 countries now being maintained by War Relief Services-N.C.W.C. in no way attempt to do any long-range rehabilitation. They are designed purely as emergency programs, to be adapted to the circumstances of the moment. They have kept alive infants and adults, the old, the poor, the refugee and the stateless, of any persecuted nationality and of any religion. The need goes on increasingly. With the demise of the National War Fund, the Bishops of the United States decided, at their meeting in Washington in November, to appeal for funds to replace this amount. In every parish of the country, beginning on Laetare Sunday, American Catholics will be asked to extend the hand of brotherly charity to the suffering of the world. The appeal will be known as The Bishops' Relief Campaign and the proceeds from the drive will serve not only to carry on the religious and material help which has been furnished through the Vatican, but they will serve to expand and continue the work of War Relief Services-N.C.W.C.—a serving and a preserving for Christ of the souls and bodies of those victims to whom peace has meant only the bitter failure of all the promises of peace. We must not fail to bring into the harassed lives of these distressed a faith, a peace, a dignity of treatment commensurate with their inestimable stature as human beings.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

March, 1947

10-12—National Catholic Conference on Family Life—15th annual convention, Chicago, Ill.

April, 1947

12-13—Annual Meeting of the National Council of Catholic Men, Washington, D. C.
18-20—National Federation of Catholic College Students— 4th national congress, Toledo, Ohio.

May, 1947

19-21—Youth Department, N.C.W.C.—National Conference on Catholic Youth Work, Cleveland, Ohio.
22-24—Catholic Press Association—Twelfth Annual National Convention, St. Paul, Minn.

Prague Postscript

Jean F. Hewitt

IN THE COURSE of the past few months, the Catholic student community of America has been challenged. Beginning with an article in *America,* entitled "Operations University," by Reverend John Courtnay Murray, S.J., and repeated in more generalized terms by Father Charles Hart in his articles on "Catholic Action and the Catholic College," in CATHOLIC ACTION, the Catholic students of this country have been faced with the rather staggering task of familiarizing themselves with international as well as national movements, and of practically learning on the job how to be successful international representatives.

THE WORLD STUDENT CONGRESS AT PRAGUE

A great deal of emphasis and importance has been given to this meeting for several reasons: it is the first attempt to organize as widespread a group of students; secondly, it has a well articulated and powerful program which maintains the outward trappings of democracy although stripped of its front of verbiage and universal brotherhood, it is a brilliant piece of Soviet propaganda. There have been other World Student Congresses of various sorts before but the impetus to greater success in this has been the skill with which the propaganda has been used and program has been shaped, and the fact that in this era of internationalism, there actually exists an international student community, interested and vitally eager to prove its worth.

THE LINE-UP OF THE CONGRESS

The purpose of the Congress was specifically to discuss and set up a new international student movement, entitled: the International Union of Students. This was accomplished through the acceptance of a debated but victorious constitution prepared by a temporary Preparatory Committee. The main lines of the appeal ran as follows: the fight against fascism is identified with the fight for democracy. Russia thus becomes the champion of democracy (in the "eastern" sense) and only the reactionary, fascist elements of any country are against Russia. Youth, especially well-informed student youth, are not to be taken in by this fascist propaganda in their countries, they are to unite with the youth of the world to do away with outmoded imperialism and colonial suppression. There is no mention of Russian *protection* of certain states. Fascism is simply a decadent element in the "western" democracies, and this element the youth must irradicate. The purpose shall be accomplished through the implementation of I.U.S. in conjunction with the World Federation of Democratic Youth, which will unite all Youth organizations of the world in the holy war against fascism.

THE CONGRESS AT WORK

The result of the handling of the program and material resulted in considerable confusion, at times, apparently deliberately created by the Russian satellite group. There was a refusal to define terms—fascism was merely whatever was anti-Soviet, or anti-anything. Emotional appeals of all kinds were made. Whenever any intellectual debate took place, it was interrupted. The Congress was kept in a state of excitement by the introduction of students escaped from Franco prisons, visits to museums of Nazi horrors, all the Hollywood effects of flags, parades, moving pictures of the students in session, important Czech government officials, community singing, embassy parties. Everything was done to give the student a sense of exaggerated importance. The city was thrown open to them, food supplies were lavish, etc.

In spite of this atmosphere, a great deal of hard work was done by all the delegates and the Catholic students were able to make at least tentative alliances with certain Christian humanist elements who felt as strongly as did the Catholic representatives about the trends evident in the Congress.

Three points became clear as the Congress proceeded: the Soviet group had a clear majority on votes; however, they wanted all the Christian element to remain with them and were willing to make concessions to do this. The Soviet groups hope to maintain their leadership; however, it might be possible to have an increasing minority by remaining in the Congress and gaining some concessions through presentation of a positive program uniting all Christian humanist elements. And third, the Prague Conference was not only a real experience in international student affairs, but it brought into sharp relief the work to be done nationally by Catholic student groups which as yet had not even been attempted.

PRACTICAL RESULTS

The international student community exists. In a great many countries it is in a very desperate condition, not only from the physical situation but also, youth is ready and over-ready for leadership which promises peace, security, happiness, brotherhood. Just what the motivation or philosophy of this leadership will be depends on the student response in all Christian countries but especially here in America—the land flowing with bread and money. One of the important issues over which the I.U.S. attempted to gain control

(*Turn to page* 23)

SECULARISM:

CHALLENGE TO CHRISTIANS

1946-47 Series
N.C.W.C. Forum

ARTICLE V: THE CATHOLIC PRESS—A DIVINING ROD

This series of articles on secularism's effect on Christian living today, offered by the N.C.W.C. Study Club Committee, has been prepared for general use. It should be especially helpful to lay leaders:

Use these articles:

For your own information
As texts for discussion clubs, forums, round tables, radio talks
As aids for organization programs
For informal discussion at home and abroad

Use the questions at the end as guides for reading and discussion

I

THE youngest cub reporter on the staff of an American newspaper, assigned to "cover" a fire, as well as the "by-liner" reporting on momentous events is constantly aware of the editor's strict injunction not to "editorialize" in writing the story. "Stick to the facts, what you personally think about them is of no interest; use nouns and verbs in telling your story, adjectives are dangerous"; those are some of the basic rules of journalism in this country. And there is many an ex-newspaperman who can testify that these rules cannot be broken with impunity.

American newspapers strive—in theory, at least—toward complete "neutrality" in reporting the facts of life as they unfold themselves from day to day. They are not primarily interested in evaluating these facts according to some moral or aesthetic standard. Whether an event is good or bad, ugly or beautiful, right or wrong, joyful or sad, is held to be of secondary importance. Is it "news" and is it "newsworthy?" that is what matters. And quite often, the "newsworthiness" of a "bad" thing is considered far greater than that of something to be judged "good" in the light of morals and ethics.

Of course, it is true that newspapers have to keep within the limits drawn by the laws of libel and the rules of common decency. But apart from these loose and variable restrictions, the freedom of the press is practically unlimited in culling each day a collection of facts from life's infinite variety and tossing them to the readers in a take-it-or-leave-it attitude.

It is also true that the newspapers have set aside a carefully marked portion of their journals where the editors exercise the right to express their own opinions on the facts they present. There they venture to criticize, to evaluate, to be for or against rulers and regimes at home and abroad, to attack what they consider evil, to laud what they deem good and beneficial.

Yet, even the newspaper with the most outspoken editorial page carefully strives to preserve the self-imposed distinction between "facts" on the one hand and "opinion" on the other. American newspapermen cherish their reputation that they do not allow the news contents of their journals to be colored or slanted by personal opinions or editorial positions and preferences. To be gatherers and distributors of facts, not disseminators of opinion, is their highest aim. They look down upon papers violating this tradition of American journalism as "propaganda sheets." They shudder at the very idea that a newspaperman should stoop so low as to allow his personal feelings, convictions and prejudices to influence his news judgment. The desire to be "neutral," "objective" and "unbiased" has almost become an obsession.

II

THIS careful distinction between "fact" and "opinion" has become the outstanding characteristic of our daily American press. "News" reigns supreme. Opinion—that is, in a wider sense of the word, evaluation, judgment, the application of some kind of standard to the reported facts—has been relegated to second or third place in the scale of journalistic importance. The expression of opinion is just one—and by no means the most important one—of the many

departments in a modern newspaper: It has to compete with sports news, stock market tables, death notices and, last but not least, the "funnies."

There is a striking parallel between the "divorce" of opinion from fact in our daily press and that "divorce" of religion from our daily lives which is characteristic of the secularism pervading modern society. In both cases, artificial distinctions have been made. Journalism rigidly excludes opinion from its news columns, and secularism (as has been explained before in this series of articles) deliberately excludes religion from interference in human relationships.

And the parallel becomes almost perfect when we observe how journalism is most emphatic in classifying religion as "opinion" and insisting that religion, under no circumstances, must be allowed to color or slant the news columns. If this parallel is borne in mind, the term "secular" press acquires an added significance. Our newspapers are "secular" not only in the narrow sense of dealing with the affairs of the world. They are also completely "secularist" in their attitude toward religion: treating it with indifference or, at best, remaining in a state of benevolent neutrality.

Religion, according to the tenets of secular journalism, deserves no better or worse treatment than any of the other wise or foolish manifestations of human life. It is merely a "department," and quite frequently religion is accorded an inferior status compared to racing results, Hollywood scandals or stock market manipulations.

If religion under secularism has been reduced to a "Sunday-morning affair," to a kind of emotional outlet for the worries accumulated during the other six days of the week, religion in the secular press is mainly a "Monday-morning chore." There are a few "strictly factual" reports on some of the outstanding sermons delivered on Sunday, perhaps a picture of a prominent churchman and a story on the meeting of a church group—that is all.

The editor honestly believes that by such coverage he has nobly done his journalistic duty toward religion—just like the churchgoer who considers his religious obligations met in full by attending chapel on Sunday and dropping half a dollar into the collection box. The editor who restricts religion to a little niche in his newspaper has his counterpart in the business man or politician who seeks to confine religion within the four walls of the sanctuary: both are representative of that secularized society in which there is "a sharp division between the public world of economics and politics and the private world of religion and intellectual culture." (*Christopher Dawson, "The Judgment of the Nations."*)

III

WE NEED not go into the question whether the secularization of society is primarily responsible for our secular newspapers or vice versa. The fact is that American journalism as a whole, as a mirror of life, faithfully reflects that secularism which is the earmark of our time. And if that secularism offers a challenge to us as Christians we are bound to ask ourselves what means are at our disposal to counteract it in the sphere of journalism.

The obvious answer is to look for newspapers that are not conducted in accordance with the secular habit of treating religion as a Sunday or Monday affair, that do not regard religion as a matter of private opinion, or as an opportunity of voicing pious sentiments that have, of course, no "practical" meaning.

We shall have to find out if there are any newspapers where religion is duly recognized as the alpha and omega of life, as the never-failing standard that ought not to be artificially separated from so-called facts. In other words: a newspaper that acknowledges the primacy of religion.

So far as Catholics are concerned there are no daily newspapers in this country that meet these requirements. This is the stark truth we shall have to take into account, and there appears to be little hope to expect an early change in the situation. Many arguments have been offered, but none of them fully convincing, to explain why, for instance, 75,000 American communists have their *Daily Worker,* while 25,000,000 American Catholics appear to be unable to maintain a daily newspaper that fully, in all its departments, reflects Catholic thinking.

The often-heard view that a so-called "ideological" newspaper—that is a journal dedicated to serving a cause, a clearly defined philosophy of life as well as recording facts—could not possibly measure up to the highest standards of journalistic technique is absurd—just as absurd as the secular notion that a 100-per-cent Catholic is necessarily a stranger in the ways of the world. There are excellent Catholic dailies—ideological newspapers in the best sense of the word—in many countries outside the United States. And in this country there is at least one daily with a national circulation, which is owned by and operated in accordance with the principles and beliefs of a sect. And this particular newspaper maintains an exceptionally high standard of journalistic perfection.

Yes, it would be technically possible to produce a first-rate, genuinely Catholic daily newspaper in America; but, for some reason or other, we shall be without one for some time to come. Faced with such a situation, what shall we do?

IV

THIS is the point where the true significance of our Catholic weekly newspapers and magazines and of other Catholic periodicals becomes evident. They furnish—or, at least, ought to furnish—that which we search for in vain in the "secular" press: the all-pervading spirit of the Christian religion. They present and explain the everlasting truths that form the only reliable standards to classify and evaluate the facts of life.

As long as our secular newspapers restrict themselves to the role of mere purveyors of facts, scooping up the best and the worst, the sublime and the ridiculous, the jewels and the trash of life, we, the readers, have to do the sorting out, separating wheat and chaff, and applying to all things the touchstone of the eternal verities.

We have to read the secular newspapers because there are no others to keep us informed from day to day on life's developments. But we need glasses to discern the truth, we need a magnet to extract the wisdom, we need a broom to sweep aside the rubbish. To be such useful tools: that is, as we see it, the supreme task and opportunity of the Catholic press.

The success, or failure, of the Catholic press depends on the extent to which it measures up to this admonition of the present Holy Father: "In the shoreless, storm-harrowed ocean of the press of the world and its various philosophies of life, the Catholic press should stand as a seer and a prophet." And it depends on the readers whether the Catholic press is the voice of a prophet crying in the wilderness.

There is no desire to belittle the importance of the Catholic press as a medium for the dissemination of specifically Catholic news; but besides—and above—this task, it has the infinitely higher function of being a guide through the maze of life in all its aspects. In furnishing the facts of Catholic life, the Catholic press merely fulfills, in its own sphere, the same function as the secular press. But where the Catholic press is basically different is in its role as a teacher and counselor, as a divining rod to find the truth that lies buried, somewhere, amid the millions of words printed each day by the secular newspapers.

The Catholic editor is not afraid of being termed "opinionated." On the contrary, he could not serve the cause of Catholic journalism unless he were. He does not object to his newspaper being classified as a "propaganda sheet." Of course, it is one in the true meaning of the word: Its very purpose is to propagate light and cast it into the darkness of a "neutral" journalism. The Catholic press considers the shaping of public opinion to the pattern of Divine truth its main duty, not merely a journalistic by-product. For the Catholic press, religion is not a one-day affair but the woof and warp of its existence.

If the Catholic press strives to serve its readers as a divining rod to the truth, then its success depends on those in whose hands this tool is placed. There is a vast difference between reading a secular and a Catholic newspaper. Tools are placed in our hands to be used. Catholic principles, no matter how eloquently presented, remain mere words unless translated into action.

Even the technically perfect Catholic newspaper remains "just one" of the countless publications that fill the newsstands, unless it is intelligently *used* to serve the purpose for which it was created.

A Catholic newspaper can be one of the keenest weapons to meet the challenge of secularism.

But it has to be taken from the sheath and wielded in battle.

DISCUSSION QUESTIONS

(1) What is the meaning of the term "secular" press?
(2) How is modern secularism reflected in our daily newspapers?
(3) Do you consider it possible to operate a Catholic daily in this country?
(4) How can Catholic journals be used as a "tool" in reading secular newspapers?
(5) Which are the two main functions of Catholic newspapers?
(6) Are there any "ideological" dailies in this country?

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PRESENTATION

Rev. Charles A. Hart

FOR the Christian who thinks with his Church the new Christian year is not the first of January but the first Sunday in Advent. On that Sunday he might well identify himself consciously as a member of the Mystical Body with the greeting: "Happy New Year in Christ." Setting aside the pagan calendar and moving in that of the Church we may rather contemplate the first public appearance of the Mother and the Divine Child when the Mother completed the forty days of her seclusion after maternity, as required by the Old Law. "And when the days of her purification were fulfilled according to the Law of Moses they took Him up to Jerusalem to present Him to the Lord," says St. Luke. If our Catholic life is living the life of Our Lord, being in all things like Him, thinking as He thought, deciding and acting in His manner, getting His viewpoint and making it our own, then contemplation of His Mother's presentation of Him in the temple in this early moment of His life must have particular significance for us in our own constantly renewed self-offering.

The Greek word used by St. Luke and translated by the English word "*present*" corresponds to a Hebrew word used to designate "*the offering of sacrifices*," either with or without blood-letting. It literally means "to bring near the altar." The Old Law required that the eldest or first born male child be offered to God as a mark of His absolute dominion over His people. Originally the offered child was also to exercise sacerdotal functions on behalf of his family. However, with the designation of a single tribe of Levi for that service, this latter feature of the presentation had no longer prevailed. But with the coming of Jesus the priesthood of Aaron was completed and the priesthood of Jesus Himself in the New Law took its place. When Mary presented her Son, therefore, the original and full significance of the Presentation was restored. Jesus, eldest and only child born of Mary, was completely consecrated to God and became priest on behalf of His family, which was the whole human race. For this was He born and for this came He into the world. The prophetic eyes of the old man Simeon, penetrating beyond mere external appearances, could understand the full significance for the salvation of mankind in this moment because he cried out, "Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace. Because my eyes have seen Thy salvation which Thou hast prepared before the face of all peoples, a light to the revelation of the Gentiles, and a glory to Thy people Israel." Truly a perfect saving sacrifice in which priest and victim are one!

In this present moment the whole Mystical Body is part of the priesthood of Jesus Christ. Each member offers Christ and at the same time offers himself united with Christ. Our Lord's Presentation of Himself through His Mother is also our presentation of ourselves to acknowledge our absolute dependence on God in all we do and to assume the sacerdotal functions of the baptized through our union with the Priest of the New Law in our incorporation into His Body. Thinking upon Christ's Presentation in all its meaning, insofar as we can penetrate that mystery at the outset of the great Mystery of His Incarnation itself, and seeking to duplicate His Presentation in our lives like unto His, we must become more deeply conscious of the sacred character of our Christian calling. A sense of reverence ever present is of the essence of our high vocation. We are sons of God, joint heirs with Christ! In such an atmosphere our Catholic faith thrives and moves us to appropriate action. We know what manner of men we are. Our correspondence to the grace which our own insufficiency so continuously demands is made the more readily and whole-heartedly. In the spirit of the Presentation we enter into the very center of our faith.

Oh Mother of the Word Incarnate, in the Presentation of thy Son in the Temple, as Priest and Victim for our salvation, deign to receive and present us, thy other children, with Him, and fill us with His spirit of consecrated service to Our Heavenly Father!

Month by Month with the N. C. W. C.

Bishops Fletcher and Willinger Given New Appointments by Holy See

On December 12, His Holiness, Pope Pius XII, made public the appointments of Most Rev. Albert L. Fletcher, Auxiliary of the Diocese of Little Rock, as Bishop of Little Rock; and Most Rev. Aloysius J. Willinger, C.SS.R., Bishop of Ponce, Puerto Rico, as Titular Bishop of Bida and Coadjutor of the Diocese of Monterey-Fresno, with the right of succession.

Bishop Fletcher was raised to episcopal rank on April 25, 1940, and prior to that had served as president of Little Rock College; professor of Dogmatic Theology at St. John's Seminary; chancellor of the Diocese of Little Rock; and vicar general of the diocese. He was named a Papal Chamberlain in 1929 and a Domestic Prelate in 1934 by Pope Pius XI.

Bishop Willinger has been Bishop of Ponce, Puerto Rico, since 1929. After ordination, he served in parishes in New York, Boston and Philadelphia for about ten years before going as a missionary to Puerto Rico, where he served with distinction for another ten. He was recalled to the United States to take charge of the planning and extensive building operation projected for St. Mary's College in North East, Pa., and was serving as superintendent of construction when he was named Bishop of Ponce.

Congratulations and sincere good wishes are extended to Bishops Fletcher and Willinger in their new fields of work.

Army and Navy Awards Received By N.C.C.S. and N.C.W.C. Personnel

Again this month CATHOLIC ACTION is privileged to record an honor bestowed upon the National Catholic Community Service for "meritorious service." "In recognition of an important job very well done" the N.C.C.S. as one of the United Service Organizations in wartime, has been honored by the War and Navy Departments.

The meritorious service award was bestowed at a distinguished gathering of leaders of the Church—episcopal and lay, high ranking Army and Navy officials and prominent personalities in national affairs—held in the Statler Hotel, Washington, D. C., on the eve of the sixth anniversary of the founding of N.C.C.S. In accepting the award His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago and president of the N.C.C.S. Board of Trustees, gave assurance that the spirit of the N.C.C.S. will continue to give patriotic support to the maintenance of the democratic system in this nation. "This award," the Cardinal said, "will be treasured among our most prized possessions, as a testimony that we in our day were true to our traditions, that we did our part in upholding the cause of democracy."

Another recent Army award for war service went to Burke Walsh, assistant director of the *N.C.W.C. News Service* and one of those correspondents of World War II to whom Secretary of War Robert P. Patterson presented Army campaign ribbons and certificates of appreciation on November 26. Mr. Walsh corresponded for the *N.C.W.C. News Service* from Africa, the Mediterranean area, France and England, and was one of the first to enter Rome upon the liberation of the Eternal City by American troops in 1944.

Expectations in Clothing Campaign For War Needy Exceeded by Results

Reports received at headquarters of War Relief Services-N.C.W.C. in New York City indicate that the "Clothe the War-Stricken" campaign, now in progress in more than 70 dioceses throughout the United States will surpass all expectations.

Having already exceeded their quotas, hundreds of parishes are continuing the drive, in their particular areas, for a greater supply of usable clothing for the victims overseas. Children, too, in parochial schools of the United States have taken great interest in the campaign.

CATHOLIC ACTION—MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."
—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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NATIONAL COUNCIL CATHOLIC WOMEN

I Saw Their Need—Displaced Persons: Our Responsibility—Taking Counsel Together—With Our Nationals

I SAW THEIR NEED

KATHARINE MCKIEVER

We are privileged to bring to our readers this eye-witness account of present living conditions in the several European countries which Miss McKiever, feature editor, "N.C.W.C. News Service," visited during her recent seven months' stay abroad. Miss McKiever is also consultant to the N.C.C.W. Committee on Public Relations.

"DID you find conditions in Europe worse or better than you anticipated?"

This question—the one asked me most frequently upon my recent return to Washington after seven months abroad—is not the kind that can be answered with a simple yes or no. To begin with, I traveled only in Holland, Belgium, France, Spain and Italy, and therefore am not qualified to comment on large sectors of Europe where, undoubtedly, conditions are far worse than in the countries visited. And even in these countries of Western Europe, extremes are found in different sections of a particular country, or for that matter, within a specific locality. Every "better" is offset by a "worse," particularly if you look below the surface.

My first pleasant surprise upon arriving in France was the healthy appearance of the children and the normal way they played with one another—not perhaps as rollicksomely as American children, but in the somewhat subdued manner characteristic of French children. It must be emphasized that my first weeks abroad were spent in Normandy where dairy products, certain fruits, green vegetables and some meats are fairly plentiful in the rural communities and also available in city markets. Nevertheless, when my travels took me to other sections of France, the same was true of children generally; but the mothers of these children looked like living skeletons. It was quite evident that parents, particularly mothers, had been going without proper nourishment for five or six years in order to provide additional food for their children. Another reason is that children get first consideration both as to rationing and relief, and that as the result of the latter, many children are getting a better-balanced diet than they would under ordinary conditions.

The food situation, as a whole, has improved perceptibly this summer. At first I could not eat the bread at all—not because of personal finicalness, but because it made me ill. The arrival of large shipments of wheat flour has resulted in a decided improvement. The bread is still dark, but it has sufficient wheat content to make it palatable and digestible. And this is very important because Europeans normally consume far more bread than Americans.

If you have the money, you can eat well in almost any city, although certain items—notably coffee, milk, butter and, to a certain degree, sugar—are frequently unobtainable except on the black market, and not always available there. The BLACK MARKET really rates capital letters, for apparently it is the most flourishing industry everywhere. One woman in southwestern France who, due to force of circumstances, has become a very successful gardener and dairywoman in recent years, told me that she now disposes of her excess products solely to individuals in her own community rather than have them fall into the hands of black market racketeers. Possibly there are other truly patriotic men and women who feel the same way; obviously food is not flowing normally from farm to city market, and certainly not all the blame can be laid at the door of inadequate transportation facilities.

To cite a few concrete examples, I have eaten a very good lunch in a small town inn that cost as little as $2.00, and a simple meal at Paris that came nearer to $5.00—in a restaurant suggested by a Parisian and unfamiliar to the casual visitor. All restaurants in France are classified officially; and a prominently displayed card informs you as to whether the one you are entering is in Category A, B or C, each designating the official "fixed price" for that particular category. But just try to satiate your appetite with a "fixed" 75c meal! Once within and seated at a table, you have a choice of "supplements" and the main portion of your repast is selected from this section of the menu—if you have the necessary money. Otherwise, you tantalize rather than appease your hunger. The important thing to remember is that the average patron *does not have the money.*

It was my privilege to dine at private homes in

France, Italy and Holland. In rural France, the food was good and varied, the wine too new, and the coffee only a brave gesture. At one home in Paris, both meat and fish were conspicuous by their absence; nor was there a substitute omelet or any kind of egg dish. At another, we had canned meat and canned vegetables which, the hostess frankly and gratefully admitted, had come from a friend in Washington. In almost totally devastated Caen, I ate a limited but very enjoyable meal prepared on an old-fashioned wood-burning cookstove, sandwiched in between a makeshift table and the bed in the one room which, with a cubbyhole, served as home for three adults.

My stay in Italy was confined to cities—and only a few of them—but on the basis of hearsay, the food situation in Italy is exactly the reverse of what I had found in France: there is more food in the cities, so that even the poorer classes do not fare too badly, but in the country, among the peasants, the staple diet is spaghetti without sauce and salad without oil.

Dinner in Amsterdam was far from an elaborate affair, but undoubtedly our hosts had gone the limit as to purse and ration coupons. And as we ate, the conversation turned quite naturally to the "bulb" diet on which they had existed during the occupation, what bulbs were safely edible, though of questionable nourishment, and the kind that provided the heaviest, therefore the most satisfactory feeling in the stomach. Food in Holland is still limited, but there seems to be enough to go around and, apparently, it is being fairly distributed.

The very worst hardship in France and Holland, and probably other countries, is the lack of shoes and clothing—warm clothing to counteract the also serious lack of fuel. It is hard for those accustomed to overheated houses to imagine what it's like living in an unheated, damp home that never quite loses its chill, not even in summer, or in the temporary frame buildings providing shelter for thousands of *sinistres*—those who lost all their worldly possessions in the process of being liberated.

You cannot reconstruct Europe overnight; and at best, all you can do is to cooperate with those who are striving to build a better world. But here's a field for immediate and individual action in which you can't go wrong: Send all the warm clothing and bedding you can spare, and stout, still wearable shoes of any size for distribution by War Relief Services-N.C.W.C. You can then rest assured that these supplies will really get to those who need them most, and not pass through devious channels until they come to light on the black market.

DISPLACED PERSONS: OUR RESPONSIBILITY

THE interest of the National Council of Catholic Women in the tragic plight of the Displaced Persons was manifested at the national convention in Kansas City, when the following resolution was unanimously passed: "We urge the entrance into the United States of a generous proportion of Displaced Persons at present in Displaced Persons camps. For the remainder, we urge the safeguarding of the right of asylum and continued care until they are resettled in other parts of the world. We urge that the United States take the lead in the entire resettlement program as a practical example to the world of the reality of the ideals we advocated during the conduct of the war."

Recently national organizations of men and women, representing church groups, labor, university and professional groups and others, have been meeting to pool their common thought on the subject of Displaced Persons. With few exceptions—so few that the exceptions are startling—national organizations in the United States have passed resolutions showing not only great sympathy for the Displaced Persons but urging that the United States take the lead in admitting a generous share of these people.

According to Mr. Earl Harrison, former Commissioner of U. S. Immigration and, until recently, U. S. representative on the Inter-Governmental Committee on Refugees, there are "approximately one million Displaced Persons." At least 70 to 80 percent of these are Christian. Their great need is admittance into a country where permanent residence may be established. For the United States to assume its "generous proportion" of Displaced Persons, as called for in the resolution of the N.C.C.W., it would be necessary to change the present immigration restrictions. This will not come about unless there is a strong favorable public opinion. Our present quota laws, based on the country of origin and limited to 154,000 persons a year from all countries, cannot possibly meet the situation.

At this point, it might be well to answer objections by pointing out that although our present quotas permit the entrance of 154,000 immigrants into the United States each year, this total quota has not been used for the past sixteen years.

It is generally assumed that a fair share of Displaced Persons for the United States would be 50 percent, or at least 435,000 persons, considering the conditions in the ten or twelve countries that are in a position to receive immigrants. These could be admitted through a change in the immi-

gration restrictions which would permit the recapturing of unfilled past quotas.

Public opinion must be educated to the rights and needs of these people. In the recent statement of the American Hierarchy, the Bishops and Archbishops say that "the nations must find a way to resettle them (the Displaced Persons) in countries where opportunities to begin life anew await them." They admit the difficulty of the problem, but state that "the difficulty in it should be a challenge to the nations to solve it in a constructive, humane way, in which charity will do even what justice does not compel." N.C.C.W. has urged the securing of the rights of these unfortunate people. Its public relations facilities must be dedicated to this task.

TAKING COUNSEL TOGETHER

WITH twelve diocesan council conventions reported in October, projected plans indicated intensified work during the year ahead.

Spokane . . . The Spokane Diocesan Councils of Men and Women met in joint convention, October 6-8, with a program planned on the theme, "Social Work and Welfare Agencies." Seven members of the Hierarchy were present at the sessions, which opened with Pontifical Mass celebrated by Most Rev. Charles D. White, Bishop of Spokane. In his sermon, Most Rev. Vincent J. Ryan, Bishop of Bismarck, stated that religion without charity is sham. Mrs. Marcel Oriard, D.C.C.W. president, presided at a session considering "The Importance of Training in the Social Worker" and "The Unwed Mother."

Mobile . . . With "The Responsibility of Catholic Women in Church and State" as theme, the 12th annual convention of the Mobile D.C.C.W. was held October 8-9, with Most Rev. Thomas J. Toolen, Bishop of Mobile, as host. Most Rev. Richard O. Gerow, Bishop of Natchez, was the principal speaker at the banquet. Mrs. A. S. Lucas, president and newly-elected national director, presided over the sessions of this first post-war convention of the Mobile D.C.C.W. Special emphasis was placed on Youth work and the Confraternity of Christian Doctrine.

Winona . . . The Most Rev. Leo Binz, Coadjutor Bishop of Winona, was celebrant of the Pontifical Mass opening the 3rd biennial convention of the Winona D.C.C.W., held October 9. The subject of the sermon delivered by Very Rev. Phillip Matthews was "A Challenge to Catholic Women." Guest speakers at the convention, which was presided over by Mrs. W. J. Crook, president, were Mrs. J. Selby Spurck, national director, and Miss Janet Kalven, who is associated with the Grail Workers of Loveland, Ohio. Mrs. L. L. Roerkohl, of Caledonia, succeeds Mrs. Crook as president.

Springfield . . . Delegates from 138 women's organizations were among the more than 350 women in attendance at the 18th annual convention of the Springfield D.C.C.W., held October 13. Most Rev. James A. Griffin, Bishop of Springfield, was celebrant of the Pontifical Low Mass opening the convention, which was presided over by Mrs. John Nevens, president. Mrs. Nevens was re-elected at the convention. Greetings from the N.C.C.W. were extended by Miss Margaret C. Hughes, national secretary. Bishop Griffin, Rev. Raymond O'Connor, spiritual director, and Miss Margaret Kelly, N.C.C.W. field secretary, were guest speakers, with Miss Kelly also leading a round table discussion by Committee chairmen.

Dubuque . . . "Woman's Duties in Social and Political Life" was the theme of the 12th convention of the Dubuque A.C.C.W., October 20, which opened with Pontifical Mass celebrated by Most Rev. Henry P. Rohlman, Archbishop of Dubuque. In the sermon at the Mass, Most Rev. Edward A. Fitzgerald, Auxiliary Bishop of Dubuque, stressed "the great apostolic opportunity opening to every Catholic woman willing to do her part." Mrs. J. A. Wicke, who presided at the convention, was reelected president. Among its other work, the Council contributed $3,000 to the Catholic Student Center at the Iowa State College.

Amarillo . . . Most Rev. Laurence J. FitzSimon, Bishop of Amarillo, presided at the Mass opening the Amarillo D.C.C.W. convention, October 20, and later addressed the delegates at the banquet. Mrs. Thomas G. Garrison, past national president, was also guest speaker at the banquet. Mrs. P. L. Bottoms, retiring president, made a report of the recent national convention held in Kansas City, Missouri. She is succeeded in office by Mrs. R. J. Kiser, elected at the convention.

Belleville . . . With approximately 300 delegates in attendance, the annual convention of the Belleville D.C.C.W. was held October 22. Most Rev. Henry Althoff, Bishop of Belleville, addressed the assembly, which was presided over by Mrs. Anita Hennessy, president. A feature of the convention was the panel discussion on the Legion of Decency, participated in by Very Rev. Patrick J. Holloran, S.J., president of St. Louis University, who discussed the educator's view of current magazines, so-called best sellers, and movies; Rev. John T. Fournie, diocesan director of youth and

former Army chaplain, who spoke on "Recreation and the USO As I Saw Them"; and Mrs. Margaret Gilligan Diehm, advertising representative of the Van Hoffman Printing and Advertising Company of St. Louis, whose subject was "It Pays to be Decent in Advertising."

St. Paul . . . Mrs. M. R. Drennen, president, presided at the annual fall luncheon meeting of the St. Paul A.C.C.W., on October 22, which featured an organization workshop. In addressing the meeting, Most Rev. John G. Murray, Archbishop of St. Paul, said: "When our country is facing the most serious experience it has ever had in bringing about unity where there is hatred, cooperation where there is division, we must make our contribution by strengthening our spiritual forces. We must display the unity that comes from participation with each other in the Mystical Body of Christ and also the exterior unity manifested to the world at large, a unity of action that is apostolic and that achieves results."

Columbus . . . More than 1000 women attended the first annual convention of the Columbus D.C.C.W., held October 23, under the leadership of Mrs. S. L. Hall, president. Most Rev. Michael J. Ready, Bishop of Columbus, pontificated at the Mass opening the convention; the sermon was delivered by Most Rev. William T. Mulloy, Bishop of Covington. Bishop Ready, Mrs. Henry Mannix, national president, and Mrs. Robert A. Angelo, past national president, were guest speakers. Miss Margaret Kelly, N.C.C.W. field secretary, brought greetings from National Headquarters and offered the services of the staff in the work of the Diocesan Council. Mrs. Anna Marie Cline was elected president to succeed Mrs. Hall.

Grand Island . . . The 1946 convention of the Grand Island D.C.C.W. was held October 24 in conjunction with the Diocesan Confraternity of Christian Doctrine meeting. Special emphasis was given in the program to the spiritual development of the family. A literature display and an exhibit to publicize the practice of nocturnal adoration in the home were features of the meeting. Mrs. Edward Crowley was elected president of the Diocesan Council to succeed Miss Helen Peetz.

New Orleans . . . Two pre-convention broadcasts publicized the tenth annual convention of the New Orleans A.C.C.W., held October 26-27 and attended by more than 400 women. Mrs. Dan Meaney, president, presided at the sessions. Most Rev. Joseph F. Rummel, Archbishop of New Orleans and celebrant of the Mass opening the convention, commented on the fine program proposed in the convention resolutions and asked the officers and members to read and "re-read these resolutions from time to time, so that they will not be words but an incentive." The principal address on "The Dignity of Catholic Womanhood" was delivered by Rev. Samuel H. Ray, S.J. Miss Elsie M. Vulliet succeeds Mrs. Meaney as president.

Minnesota State . . . Most Rev. John G. Murray, Archbishop of St. Paul, was guest speaker at the dinner closing the two-day convention of the Minnesota State Council of Catholic Women, October 29-30. More than 800 women heard Miss Marie A. Peisinger, in her presidential address, summon the members to both prayer and action, saying that "much could be accomplished if well-informed Christian women were unafraid to speak out when moral issues are at stake." Two outstanding addresses were delivered by Sister Mary O'Hanlon, O.P., biologist at Rosary College, River Forest, Illinois, on "Race and Heresy," and by Dr. Elizabeth M. Lynskey, of Hunter College, New York, who, as observer of the UN for the Catholic Association for International Peace, stressed the need of two-way cooperation to preserve peace.

With Our Nationals

National Catholic Women's Union: The profound gratitude of His Holiness, Pope Pius XII, has been extended to Mrs. Mary Filser Lohr, president of the National Catholic Women's Union, and to the members of the Union for their very generous gift of $1,000. His Holiness assured the Union that the sum would be devoted, in accordance with their wishes, to the relief of the suffering women and children of Germany.

Catholic Daughters of America: An eight-week institute in leadership was held during the fall at Marygrove College, Detroit, under the sponsorship of the Catholic Daughters of America, for students interested in becoming counselors of teen-age parochial school groups of the Junior Catholic Daughters.

The Institute on Industry and the Institute for Social Action Committee Chairmen, sponsored jointly by the Social Action Department, N.C.W.C., and the National Council of Catholic Women, will be held at the National Catholic School of Social Service, June 15-21, under the direction of Miss Linna Bresette, field representative, N.C.W.C. Social Action Department.

NATIONAL COUNCIL CATHOLIC MEN

What's the Matter with Father?
—From Our Listeners—How
To Produce Religious Radio
Programs—Film on Pius XII
Radio Schedule

WHAT'S THE MATTER WITH FATHER?

WILLIAM C. SMITH

THERE'S an old song that starts out the way this article starts out—"What's the matter with father?" And the next verse answers the question—"He's all right." Being a father myself, I sometimes wonder. So now that the New Year is upon us, I thought it might be a good idea for all of us fathers (and I am sure many of our affiliated organizations are composed of a good number of fathers) to sit down and take a look at ourselves. So, if you'll pardon me, I'd like to think out loud and, in a way, examine my conscience with all the rest of you fathers.

In the first place, how much praying do we do? You know, many a time we think that praying is for wives and mothers, and working is for us. If we think that, we're definitely not all right. Of course it's true that most mothers can be found at night with their rosaries in their hands praying for the kids—and almost certainly praying for us, too. But how often do we say the rosary for the wife and kids?

And then, too, maybe all too often, when we pray we pray for ourselves. We want a better job or a raise or something else. And all these things are certainly legitimate to pray for. But let us try asking first for the most important thing of all—an increase of grace in our own souls that we may start to live God's life and not our own.

But it's not only a question of praying for enlightenment and strength; God expects us to get out and work in the world. We can all ask ourselves how we do that work. I don't mean we necessarily have to worry about whether we do our daily job efficiently and carefully. I am certain that most of us do that. We are not lazy or stupid or careless about our work. But do we ever stop to ask ourselves just *why* we are doing this particular work? At first glance we can say we are working for the "wife and kiddies," and that is a good reason. But there is still a better reason for doing our daily work well, no matter how hard or dull or unpleasant it may be. Let us start working in the office or in the factory or on the farm or wherever our job takes us, not only for the money or the prestige that's in the job, but let's start doing it more and more for Christ's sake.

We often forget that He has a job for us to do—a job nobody else in the world can do. Maybe your life and mine is to be lived out with all its heartaches and sufferings and troubles, just so that one day, for one moment, we meet one person and by one simple word change the course of his life. Many of us want to play God; we want to be hot-shots and do big things. Maybe God intends that we should do little things; maybe our effect on the course of the world is to be forever hidden from men's eyes until He reveals it on Judgment Day.

And then, to find out if father's all right, let's think for a minute about our relationships at home. How much interest do we take in the kids? Do we know where they go at night, do we know what movies they are seeing, what com-

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FRANK J. POTTS, *Executive Secretary*
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JOHN G. BOWEN, *Field Representative*

pany they are keeping, what books they are reading?

Do we ever discuss with them anything of real importance, like, for instance, progress in their school work? Or do we wait until they bring home a poor report card and then give them a tongue lashing for being lazy and stupid? Many a time parents are too busy to give a child a helping hand by showing interest in his or her school work, and then they wonder why the child "doesn't like school."

In fine, do we show enough interest in them to make them give us in turn their confidence? If we don't, then we are well on the way to turning out potential juvenile delinquents.

Of course, many a time we feel that the mother gets all the honor and glory out of family life. Mother's Day is still a bigger occasion than Father's Day ever will be—even if somebody does remember to give us a tie we don't want, or sends a card to "Dear Old Dad."

If we feel that way, we ought to remember the hidden Foster-Father of Christ. He is scarcely mentioned in the Gospels and even after the brief mention, he fades out of the picture. It was his destiny to be the guardian of the God-Man and of His Mother. Apparently Joseph thought that was a good enough job, even if he didn't get his name in the New Testament very often.

I think we ought to try to be like him—in his acceptance of a hidden life and in his willingness to arise at the angel's summons and unquestioningly obey God's command.

The only epitaph for Joseph is in the Bible—"He was a just man." When we bow out of the picture at the end of our long road home, I hope that epitaph will be ours. If it is, we can really say that "Father's all right."

HOW TO PRODUCE RELIGIOUS RADIO PROGRAMS

Part III of a series of articles by William C. Smith, radio director, N.C.C.M., on the production of Catholic radio programs on local stations. The section we print here is entitled:

PROGRAM FORMAT

Program formats for the local Catholic program, and we shall discuss each one briefly, are usually the following:

Straight Talk and Music

In most radio programs of a religious character, the main feature is a talk, usually by a priest, on some doctrinal or moral subject. Surrounding this talk is music—instrumental, choral, or a combination of both.

We shall have occasion later to discuss the question of music on a radio program.

In planning a program of a talk and music, one should realize that the music is a secondary *feature*, and not merely a filler. The reason for this is that radio people have found out that you can hold the attention of an audience only for a limited time with one voice speaking, so the change of pace given by music is essential.

One must remember that the radio program is not a church service, and, while a preacher can talk quite a long time in a church and, on occasion, hold his audience thirty, forty-five minutes or even longer, the same thing is not true of radio. In the first place, a radio program comes into your home, where the atmosphere is not as conducive to listening as in a church or even in a lecture hall. At home the listener has all the interruptions of telephones ringing, children running about, and so on.

Hence, the program must have variety, so as to hold the audience's attention, or to win it back once it has been interrupted. It is a good plan never to have a talk run over eight minutes on a fifteen-minute program, or fifteen minutes on a thirty-minute show. Many radio people feel that even these times are too long. However, let them be considered absolutely maximal.

Music is necessary on a well-balanced radio program in order to keep it alive and moving.

Another purpose of the music is to prepare the listener or to "soften him up" for the message of the talk. This is especially true in the case of those who say they "never listen to religious programs."

The numerous letters from listeners received by N.C.C.M. as a result of the Catholic Hour and the Hour of Faith bear witness to the soundness of this notion. Many listeners tell us that they started listening to one or the other program because of the beautiful music, and only after a while started listening to the talks.

The Variety Program

This type of program consists of various features—music, a talk, a hymn, Catholic news of interest, a thought for the week, and the sign-off. It can be produced as easily on the local level as the straight-talk program. Of course, it will require a larger personnel—a speaker, usually a priest, a news reporter, and an announcer.

The Semi-Dramatic Program

This is a variation of No. 2 above. It consists

of a story, perhaps of a Saint's life, or of some dramatic episode from modern life, presented mainly by narration, but with one or two characters actually playing "parts." If you want an elaborate program of this kind, and your group can arrange for sound effects, these can also be used.

This type of program also requires music for setting a mood and for bridges between speeches. This can be provided live if you have a talented organist who can play the usual studio Hammond organ, or if not, it can be provided by recordings. This matter is further discussed under "Music."

The Church Service

This usually consists of a remote or, as radio men call it, "nemo" pickup from a church. The service thus broadcast may be a part of the Mass with the sermon, or a novena service with the talk, etc. Usually nemo pickups are difficult to make because of the technical problems involved and for this reason are not to be recommended too highly.

Besides, the broadcasts of church services tend to get monotonous if they are done each week despite the fact that they are frequently of great interest and consolation to "shut-ins." The church service, however, is not of itself designed for radio. This is especially true of broadcasts of the Mass. There are usually dead spaces, when nothing happens, and then the narrator has to explain what is going on while the choir or the priest is singing. The fact that our services are in Latin also poses a problem of listener interest.

The All-Musical Program

In a community where there are good choirs, or where there is a library of good Catholic religious records, this sort of program can be attempted with success.

For instance, we know of a case where the whole liturgy of the Mass was presented through its music, with carefully written continuity to explain it. The music in this case was recorded.

At such special seasons as Christmas and Easter, programs can be worked out using recordings or live choirs, and telling in music the story of the Birth of our Lord or His Resurrection.

The All-Dramatic Program

This type of show should not be attempted unless a good cast is available, and a carefully coordinated set of musical bridges and cues is worked out. The work of preparing an all-dramatic show is quite considerable.

The Forum

This sort of program can take the form of a round-table discussion dealing with some question of social justice, literature, science, or some other subject about which various types of opinion can be expressed.

Another form, however, is the question and answer period, which can be used as a component of the variety program. One person can act as the questioner and the other as the one who gives the answer. The questions, of course, will have to be chosen carefully, so as to avoid having to give answers such as: "This question cannot be answered on the air," etc. Usually such a program stimulates audience response, but many of the questions will be about marital problems which need a specialist to answer.

Then, too, there is the religious quiz program, similar in scope to the "Quiz Kids" and "Information, Please," programs, but on religious subjects. These ideas, too, can be used as components of the variety program described above.

The Interview

When a prominent Catholic visits the community an interview with him can be aired. The questions should be prepared well in advance so that the interviewee's answers will be definitely known beforehand.

Variations on this sort of program are the dialogue between announcer and a speaker on current topics of interest to Catholics of the community. This is not question and answer style, but a sort of mutual discussion of a topic.

As to more specific recommendations for program ideas, it has been found effective to have a speaker give a series of talks on a general subject, rather than have a different speaker each week, or to have the same speaker talk on a different subject each week. To proceed in this way cultivates continuing listener interest.

The subjects chosen for treatment can range the whole field of religious thought—dogma, moral, social justice, history (the history of the Church in your city or county is always interesting), lives of the saints, stories about famous Catholics, the liturgy as shown through church music, etc.

FROM OUR LISTENERS

The Catholic Hour, the Hour of Faith, and our new program, "Faith in Our Time" on the Mutual Broadcasting System, elicit numerous letters from our listeners. The following are just a couple of samples, to show how effective the radio apostolate is.

This one comes from Canada:

"Will you please forward me one or more copies of the address delivered over the radio on Sunday evening, December 8, by the Rev. John J. Doherty?

"It was the most inspiring sermon I have ever heard. The masterful manner in which the speaker drew upon the authority of the Old Testa-

ment prophecies could not have failed to convince even the most hardened skeptic of the abiding truth of the Resurrection of Our Lord. Father Doherty's excellent sermon should be broadcast and re-broadcast to every country of the world, and in my opinion, would do more for the propagation of the Christian Faith than anything I have ever heard or read outside the Book itself.

"I have been a member of the Presbyterian Church for nearly seventy years and I would count myself honoured to be able to pass on to my friends, both Catholic and non-Catholic, this inspired message of a fellow-Christian."

Here is one about the effectiveness of the Hour of Faith, from Illinois:

"I get much from this program, especially today, as I have personally proved all that Fr. O'Brien told us. Will you please send me a copy of this fine message?

"I am a cripple and an invalid and live alone in a humble little home nest. Some of my many friends look at me askance when I tell them no cross is so heavy that it can crush out a wealth of joyful contentment and gratitude from a sincere heart that has been completely given to God. It truly isn't *what* we suffer or *how much* but *how* we suffer.

"May I thank you for the many helpful messages that have come to me from Hour of Faith. I look forward to it as a really bright spot in my Sunday mornings."

And another one from Texas:

"May I ask the favor of two copies of the broadcast on December 8th, 'Training for the Game of Life'?

"This to aid the writer in facing blindness, and a close relative—a lovely young woman in the grip of lameness from polio.

MONSIGNOR SHEEN NARRATOR ON FILM ABOUT POPE PIUS XII

"The Story of the Pope," a feature-length historical film that provides the first glimpses into the daily life of Pope Pius XII to appear on any screen, had its world premiere December 21 at the Republic Theatre, 52nd Street and Broadway, New York City, it was announced by Bernard Brandt, president of Chapel Films Corp., the producer.

Francis Cardinal Spellman appears in an introduction, and the narrator throughout is Msgr. Fulton J. Sheen. The film was made within the Vatican, with the cooperation of the Holy See.

A part of the proceeds from the Broadway showing, as well as from national distribution, is earmarked for War Relief Services, Inc., an agency that distributes food and clothing to the war-stricken peoples of the world, without distinction as to race, color, or creed.

The script for "The Story of the Pope" was prepared by John Meehan. Walter Klee was editorial supervisor.

RADIO SCHEDULE—JANUARY, 1947

THE CATHOLIC HOUR

Sundays, 6:00 P. M., E.S.T.

NBC Network

Jan. 5—The Reverend John J. Dougherty, Professor of Sacred Scripture, Immaculate Conception Seminary, Darlington, N. J., will conclude his series of talks.

Music by the Choir of St. Mary's Seminary, Baltimore, Md., under the direction of the Rev. John C. Selner, S.S.

Jan. 12—The Reverend Alexander Beaton, S.A., will deliver a talk entitled: "The Story of the Oriental Rites," the first of two programs on the Oriental liturgy, with music from the Divine Liturgy of St. John Chrysostom, presented by the Choir of St. George's Church, New York City.

Jan. 19—The Reverend Canisius Kiniry, S.A., will speak on the subject: "The Oriental Rites and the Modern World." These programs are presented in connection with the Church Unity Octave.

Jan. 26—The Right Reverend Monsignor Fulton J. Sheen will begin a series of talks that will continue through Easter Sunday.

THE HOUR OF FAITH

Sundays, 11:30 A. M., E.S.T.

ABC Network

Jan. 5-Jan. 26—The Reverend Vincent F. Holden, C.S.P., Director of the Paulist Information Center, New York City, will speak of the general subject: "Realities of Life."

Jan. 5—"Castles in the Clouds."

Jan. 12.—"Our Common Conflict."

Jan. 19—"The Human Revolt."

Jan. 26—"The Restoration."

Music is performed by the Hour of Faith Male Quartette and Instrumental Ensemble under the direction of Paul Creston.

FAITH IN OUR TIME

Thursdays, 10:15 A. M., E.S.T.

MBS Network

The speaker for the month of January will be the Reverend Hugh Calkins, O.S.M., who will continue his popular series generally entitled: "You and Your Family."

Music is by baritone soloist and organist.

DEPARTMENT OF CATHOLIC ACTION STUDY

The Catechism And Catholic Action

Message of His Excellency, the Most Reverend Amleto Giovanni Cicognani, D.D., Apostolic Delegate to the United States of America, to the Eighth National Congress of the Confraternity of Christian Doctrine, Boston, October 27, 1946. Space limitations permit the printing of only half of the talk. It will be concluded next month.

TO THOSE members of the laity who devote themselves to the cause of Christ in Catholic associations, and to all who desire to cooperate in the apostolate of the Bishops and priests, we address in this solemn gathering a heartfelt invitation. This invitation—which only re-echoes the unceasing appeals of the Vicar of Christ—be well studied and known and that catechetical teaching may make ever greater progress in every parish, even in the remotest corners of the world. calls upon everyone to exert the most earnest effort possible, to the end that Christian Doctrine may

It is a law of the Church that the Confraternity of Christian Doctrine be established in every parish (*Codex luris Canonici, Canon* 711, ¶ 2). Pastors are under obligation to give their Bishops a report on this Confraternity, and the Bishops, in turn, are bound to report every five years to the "Catechetical Office," set up for this purpose at the Sacred Congregation of the Council. These regulations show clearly how it is the mind of the Church that the parochial organization of the Confraternity of Christian Doctrine should be efficient, and thus become a field of active and fruitful zeal.

The question is often asked: "What is the place of the Confraternity of Christian Doctrine in the association of the faithful, and particularly with reference to Catholic Action?"

The special character of a society or an association is determined by the end at which it aims, and the activity in which it engages. Those associations of the faithful which set up as their aims works of piety and charity are called "pious unions"; if they constitute an organized body they are known as "sodalities," and when they undertake also to promote public worship they are classed as "confraternities" (*Codex Iuris Canonici, Canon* 707).

The Confraternity of Christian Doctrine does not limit itself to the promotion of public worship, but very frequently extends its activities into a generous and fruitful apostolate, under the guidance of ecclesiastical authority. I am referring particularly to the United States. Where properly organized the Confraternity of Christian Doctrine opens up and offers to its members immense fields of Catholic Action, and there catechetical teaching expands into a vast program of religious-social activity which produces far-reaching advantages.

Catholic Action, which is "the participation of the Catholic laity in the apostolate of the Church's hierarchy," and which functions through diocesan and parochial units, can by its very nature assume vast proportions, either in its organization or its general program of spreading everywhere Catholic principles. In fact, however, now, as in the past, the practical realization of Catholic Action follows along the lines of a variety of circumstances, means, institutions, and needs, as well as of special characteristics of the times and places where it deploys its activity. Because of various points of coordination between Catholic Action and other activities, and in view of different organizations and forms, it would be often inexact, and even dangerous, to determine precedence and exclusive fields of action.

It is much better to keep ever present before the mind, and to hold fast to the general structure of the Church according to dioceses and parishes. In this general structure, each one of the associations of the faithful finds its own proper place—whether it be called "Catholic Action" or anything else. According to this structure the faithful are directed by their shepherds—Bishops and pastors—and from it there comes to the faithful the invitation and the mandate to offer that cooperation to which St. Paul refers with such sentiments of gratitude in the Epistle to the Philippians (*Philip.* 1: 27; 4: 3), and which he terms "your association with me in spreading the gospel of Christ" (*Philip.* 1: 3). So acceptable was this cooperation to St. Peter, the first Sovereign Pontiff, that he gave it new grandeur by calling the laity "a royal priesthood" (*I Peter* 2: 9).

Yes, the beginnings of Catholic Action go back to these earliest times. This was not always its

(*Turn to page* 23)

PLEA FOR PROMPT, JUST AND FLEXIBLE PEACE

The Text of the Allocation of His Holiness, Pope Pius XII, to the Sacred College of Cardinals, given in Vatican City, December 24, 1946, and radioed to the World.

WAS there ever in the history of the human race, in the history of the Church, a Christmas Feast and the dawn of a new year in which men felt more keenly and showed more clearly than today the yearning to see the contrast disappear, between the message of peace from Bethlehem and the internal and external unrest of a world which so often abandons the straight path of truth and justice?

Humanity has barely come from the horrors of a cruel war, the results of which fill her still with anguish; and she now gazes with amazement on the yawning abyss between the hopes of yesterday and the realizations of today; an abyss which the most persistent efforts can bridge over only with difficulty, because man, who is capable of destruction is not always himself capable of reconstruction.

Behold, for almost two years now the roar of cannon is silenced. Military results in the field of battle have brought about an indisputable victory for one of the belligerent parties and a defeat without precedent for the other. Seldom in the history of the world has the sword traced such a clear line of division between the conquerors and the conquered.

The joyous and exuberant intoxication of the victory has vanished. The inevitable difficulties have manifested themselves in all their crudity. Indeed, over all human designs and plans, are written the words of the Lord: "By their fruits you will know them" (*Matt.* 7, 16). One thing is beyond all doubting: The fruits and the repercussions of victory have been, up to the present, not only of indescribable bitterness for the defeated, but for the victors, too, they have proved to be a source of untold anxiety and danger.

These dissensions in the past have gradually increased in their consequences to such a degree that no true lover of humanity—and much less the Church of Christ, ever solicitous to fulfill her mission—could close her eyes before such a spectacle.

The Church, which has received from the Divine Savior a mandate for all nations to lead them to their eternal salvation, does not intend to intervene and to take sides in controversies on subjects of mere earthly interest. She is a mother. You do not ask a mother to favor or to take the part of one rather than another of her children.

All ought equally to find and to feel in her that far-seeing and generous love, that intimate and unfailing tenderness which gives her faithful children the strength to walk with firmer step in the royal path of truth and light, and inspires those led astray and the erring with the desire of returning to her maternal guidance.

Never before, perhaps, has the Church of Christ, her ministers and faithful of every rank and class had such need of this enlightened love—a love ready for sacrifice knowing no earthly limit or human prejudice—as they have in the critical situation of today. The sad vicissitudes of the past seem as nothing in comparison.

It is, then, only the spirit of charity, the sacred duty of Our Apostolic Office, that prompts Us to speak today, the eve of the Holy Nativity. This alone induces Us to address the entire world, and to use the waves of the air to carry to the extremity of the earth the expression of Our anxieties and fears, of Our prayers and most ardent hopes, confident that many noble and understanding hearts, even outside the Catholic Communion, will hear Our appeal and will lend Us their efficacious collaboration.

We do not mean to criticize but to stimulate; not to accuse but to help. "Thoughts of peace and not of affliction" (*Jer.* 29, 11), move Our heart, and We would wish to quicken such thoughts in the depths of the souls to those who hear Us.

We well know that Our words and Our intentions run the risk of being misinterpreted or even of being distorted for the scope of political propaganda. But the possibility of such erroneous or malicious comments could not seal Our lips. We would think Ourselves unworthy of Our office, of the cross that the Lord has placed on our weak shoulders; We would believe that We were betraying the souls that look to Us for the light of truth and sure guidance, if, in order to avoid evil interpretations, We hesitated to do Our full part at this critical hour to reawaken dormant consciences and to recall them to the duties of the holy warfare of Christ.

. . .

It was indeed to be feared, considering the ruinous and confused condition in which the cruel conflict left the world, that the path from the end of the war to the conclusion of the peace would be long and painful. But at present we are witnessing its continuation without being able to foresee—despite some notable progress at last made—how or when it will be terminated; and this indefinite prolonging of an abnormal state of instability and uncertainty is the clear symptom of an evil which constitutes the sad characteristic of our age.

Men were witnesses of prodigious activity in all the fields of military power, formidable in its precision and extent of preparation and organization, lightning-like in the speed and improvisation with which it was continuously adapting itself to circumstances and needs; now they see the elaboration and the drawing up of peace taking place with great slowness and amid divergencies not yet overcome in determining aims and methods.

When for the first time the Atlantic Charter was announced, the whole world listened; at last one could breath freely. But what remains of that message and its provisions?

Even in some of those States which, either through free choice or under the aegies of other great powers, love to appear to the world of today as the standard bearers of new and true progress, the "Four Freedoms" recently hailed with enthusiasm by many, now seem only a shadow or a counterfeit of what was in the mind and intentions of the most loyal of their promulgators.

We most willingly recognize the untiring efforts of outstanding statesmen who for a year or so, in a series of almost uninterrupted and toilsome conferences, have labored to bring about what honest men the world over ardently long for and desire.

But, alas, differences of opinion, mutual distrust and suspicion, the doubtful value, in fact and in justice, of not a few decisions already taken or still to be taken, have made uncertain and fragile the strength and

vitality of compromises and solutions based on force or political prestige, which leave deep down in many hearts delusion and discontent.

Instead of advancing toward a real peace, people in vast territories of the globe and in large sections especially of Europe are in a state of constant unrest from which there could arise sooner or later the flames of new conflicts.

When one sees and ponders all this, one is profoundly impressed with the gravity of the present hour and feels the need of calling on the rulers of the nations, in whose hands lie the destiny of the world and on whose deliberations depend the success and progress or the failure of the peace, and asking them to consider three points:

(1) The first condition in order to fulfill the expectations of the nations, to lessen and gradually to remove the internal disturbances from which they suffer, to remove the dangerous international tensions is that all your energies and all your good will be directed to putting an end to the present intolerable state of incertitude and to hasten, as soon as possible, the coming of a definite peace among all States—and that notwithstanding difficulties which no calm consideration can fail to recognize.

. . .

A speedy and complete conclusion of peace is of real and lively interest to all those who know that only a prompt return to normal economic, juridical and spiritual relations among nations can save the world from incalculable shocks and disorders which would only help the dark forces to evil.

Therefore, let the year that is now coming to an end be the last year of vain and fruitless expectancy; let the new year see the peace a reality.

(2) The year of fulfilment. This thought leads to the second appeal that every right-minded person makes to the rulers of the nations.

You rightly long to see—and how could it be otherwise?—your names written in letters of gold on the scroll of the benefactors of the human race. The mere thought that one day—even without fault on your part—they may be approbiously listed among the authors of its ruin, fills you with horror. Apply, then, all the forces of your mind and will to give to your work of peace the seal of the true justice, of far-seeing wisdom, of a sincere service to the common interests of the entire human family.

. . .

We justly appreciate the arduous but noble work of those statesmen who, disregarding the insidious voices of revenge and hate, have been toiling and are still toiling without respite for the fulfilment of such a high ideal. But notwithstanding their generous efforts, who could ever say that the discussions and debates of the year that is ending have resulted in a clear plan, drawn up logically in its main outlines, and calculated to reawaken in all nations confidence in a future of tranquillity and justice.

No doubt, such a disastrous war, unleashed by an unjust aggression and continued beyond lawful limits when it was clear that it was irreparably lost, could not be terminated simply in a peace which did not include guarantees that similar acts of violence would not be repeated. Nevertheless, all the measures of repression and prevention should keep their character of means and hence remain subordinate to the lofty and ultimate purposes of a true peace which, while providing the necessary guarantees, contemplates the gradual cooperation of conquerors and conquered in the work of reconstruction to the advantage of the entire family of nations and, as well, of each of its members.

Any balanced observer will be willing to recognize that these indisputable principles have made real progress during the past year in not a few minds and that, too, as a result of the painful repercussion felt by the vital interests of the victorious States themselves. One finds some satisfaction also in noting that competent and authoritative voices in ever-increasing numbers are raised against an unlimited prolongation of the present conditions on the life and economic recovery of the defeated. Immediate contact with the indescribable misery of the post-war period in some zones has awakened in many hearts the consciousness of a common responsibility to lessen effectively, and eventually to overcome, such a great evil; this sentiment is as honorable for one as it is encouraging for the other.

Recently a new factor has arisen to stimulate the desire for peace and the determination to promote it more effectively; the might of new instruments of destruction which modern technique has developed and continues to develop to such an extent that they appear to the terrified eyes of humanity infernal creations. This factor has brought the problem of disarmament into the center of international discussions under completely new aspects, and it provides an incentive that was never felt before; thence springs hope of solving what past generations have longed for in vain.

Notwithstanding these well-founded motives of hope, in which no one can rejoice more than the Church, it seems that, in the present state of affairs, one must expect with great probability that the future peace treaties will only be an "opus imperfectum." Many of those who write them will recognize in them the result of compromises between the policies and claims of differing political powers rather than the expression of their own personal ideas based on the true and just concepts of right and equity, of human feeling and prudence.

(3) This leads naturally to the third appeal addressed to the rulers of the nations:

If you wish to give more than a superficial stability and duration to your labors for the new order and a peace that will not fail; if you wish to prevent its being violated sooner or later due to its own harshness, to the practical difficulties of putting it into effect, to its inherent defects and shortcomings, to the omissions and insufficiencies perhaps inevitable today, to its real or imagined effects in the future which cannot be calculated at the moment; then take care to leave open the way for amendments—according to a clearly determined procedure—as soon as the majority of peoples, the voice of reason and of equity show that these amendments are opportune and desirable or even called for.

. . . Certainly everything cannot be foreseen. But it is wise to leave the door open for future revisions and eventual adjustments.

. . . If one wishes to return to the great principles of justice that lead to peace, one most go to Bethlehem. One must recall the example and the doctrine of Him Who from the cradle to the cross knew no higher mission than that of fulfilling the will of the Heavenly Father, rescuing the world from the darkness of error and mire of sin where it lay pitiably. It must be brought to acknowledge its subjection to the majesty of the Divine Law as its norm of right thinking and its measure of wholesome and conscientious conduct.

The great return to the axioms of the message of Bethlehem was never more necessary for the world than today. Indeed, rarely has the contrast between the precepts of that Divine message and the reality as we see it been made, alas, so clear to men.

Frightened by this contrast, would you wish, beloved sons and daughters, to lose courage? Would you wish to increase the number of those who, alarmed at the instability of the times, begin themselves to waver in such a

way that more or less knowingly they play the part of the adversaries of Christ? No Christian has the right to show himself tired of the fight against the anti-religious surge of today. It matters little under what forms, with what methods, weapons, words — enticing or menacing — and in what disguises the enemy hides himself. No one can be excused for remaining in his presence with folded arms, bowed head and trembling knees.

The same tactics are always used against the Church: "Strike the shepherd, and the sheep shall be scattered" (*Zac.* 13, 7). . . .

Today as yesterday, and tomorrow as today, all the efforts to conquer and tear her asunder must yield and come to nought before the vital force of the *Vinculum Caritatis,* which units paster and flock.

. . .

We cannot end this, our Christmas message, without recalling the suffering and the needs arising from the serious food situation and health conditions of the nations tried by the war.

Already on April 5 of this year We uttered a cry of help to the rulers and to the peoples of those countries who could come to the help of the starving populations with their reserves. And, in truth, much has been done. Moved by the tragic plight especially of the weak, the aged and the children, the civilized world did not remain insensible or slothful and praise is due to the humane and Christian spirit of those men and nations who organized multiple relief works. Following on the sanguinary paths of the armies, they brought to the victims of the war all kind of help. They have saved the honor of mankind which was so shamefully outraged by violence and hate.

Would to Heaven that these funds of energy and provision charitably lavished in relieving the most needy and bringing them from utter ruin —would that they had been sufficient for the task! Alas, it is not so; therefore, We feel compelled to renew Our appeal of last spring. There looms over vast territories of Europe starvation.

Bread—in the literal sense of the word—is needed by entire populations, who because of its lack are becoming weak, worn out, enervated, the prey of diseases and pains, and dangerously aroused by the dull goad of hopeless rancor and deep-seated social rebellion.

. . .

Nothing is so well suited to create the indispensable spiritual requirements of peace as help liberally given by state to state, by a people to a people, without regard to national boundaries, so that nations, laying aside feelings of rivalry and of vengeance, restraining their craving for power and banishing the thought of privileged isolation, may learn from their own fortunes to understand, to tolerate, and to help one another, and thus—upon the ruins of a civilization forgetful of the teachings of the Gospel—the Christian Commonwealth may rise again, in which the law of love is supreme.

With this prayer on Our lips, we extend to all who are listening to Us this Christmas Eve a fervent wish that "the peace of God which surpasses all understanding" (*Phil.* 4, 7), may be theirs, and from the depth of Our heart We impart to all Our beloved sons and daughters throughout the world as a pledge of the choicest graces of the Word of God made man, Our Paternal Apostolic Blessing.

PRAGUE POSTSCRIPT

(*Continued from page 6*)

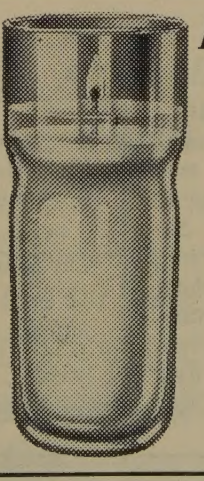
was the International Student Relief, because bread is a vastly important thing in Europe this winter. If our Catholic students can realize the importance of the student relief program and the seriousness of the international student situation a great deal can be done for the Church. If, however, the help is given, the ideas are propagated, and most of all, the work is done by communist groups, which group would you join? America today is the land of plenty—this is our opportunity. The students of the world, the youth of the world are looking to us for bread and for truth; what will be our response?

The students who went to Prague have written their own postscript to the Congress by helping to form an important group: the Joint Committee for Student Action, under the Youth Department, N.C.W.C. This Committee will link together the National Federation of Catholic College Students and the Newman Club Federation. Projects are already under way to aid Student relief and to send representatives to the preparatory meeting of the National Union of Students in Chicago. With the backing of an aroused student group, the results should be magnificent.

THE CATECHISM AND CATHOLIC ACTION

(*Continued from page 20*)

name nor, at least in the beginning, were parishes set up immediately. But at the very outset communities of Christians sprang up; then dioceses were formed; and in addition to the main church of each diocese, special units were erected and called parishes. Speaking generally, the parish is the great center of religious activity. It is, in the words of Pius XI, "a family where the parish church is the home, and the altar is the hearth whence Our Lord gives food to this family" (*Pius XI, June 27, 1926*). It is only natural that the children should help their father in providing for the needs of the family—that is, for the sanctification and salvation of its members.



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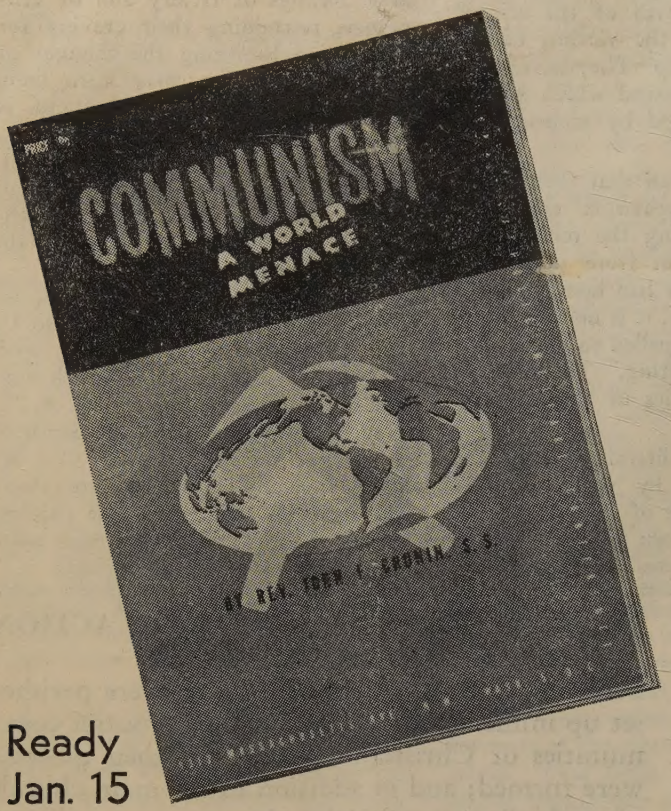

Ready
Jan. 15

FOR SPECIFIC ANSWERS TO THE QUESTIONS:

1. **What is the evidence to show that Communism still seeks to dominate the world?**
2. **What is the Comintern policy for American Communists?**
3. **What tactics are used by Communists to multiply their strength?**
4. **To what extent have U.S. Communists infiltrated the labor movement, the press and government?**
5. **What is the cumulative strength of Communism in the U.S. today?**
6. **What is the position of Communism in Italy, France and China?**

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